to render their Devotion the more acceptable. It was the Force of his Body that overcame his Foes by Armes, but it was the Humility of his Soule that overcame the Almighty by his Prayers, which being a Conquest for the Body not to attaine unto, the exalted Soule hath now preferred the Laurells which the Body had wonne for the Cause of the Almighty; And their being laid down at the Feet of God, they will be reserved in a Temple not built with hands, untill both Soule and body shall bee united, and in the perfection of joy, shall triumph through all Eternity.

The same Love which did follow him alive, did continue to his Death, many of the Nobility being alwayes round about his Bedde, and attending him with their griefe whom they could not releive with their Greatnesse. My Lord of *Holland* had his hand so locked in his, when the coldnesse and sloth of Death had begun to make heavy both his understanding, and his limbes, that he used some strength to get it from him as if *by this*, at his departure, he would leave some earnest behind him, that he would carry with him the love of his Friends into a better world.

And thus having made Peace with Heaven, and Peace with Earth, he departed this life on the fourteenth of *September*, Leaving, in all Nations, to a World of those that honoured him the griefe of his losse, the lustre of his transcendent Vertues, and the attractive Example of them which whosoever shall inherite, shall become the Wonder and Delight of this Age, the lively Modell and Pontract of himselfe, and the Immortall Heire, of his Fame and Glory.

THE END.

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A VINDICATION OF LEARNING

From unjust Aspersions.

VVHEREIN
Is set forth, the Learning of the Ancient Fathers, and Patriarches, Prophets, and Apostles of Jesus Christ.

AND,
Shewing how farre Learning is necessary to the true understanding, knowledge, and Preaching of the GOSPEL.

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A
VINDICATION of LEARNING.

IT was not the leaſt honour that God conferred upon man, in creating him after his owne image, and no leſſe benefit, that God endued him with a rationall ſoule (the receptacle of ſapience, and divine knowledge) by the image of God we are not to underſtand that God who is eternall and infinite, hath any bodily ſhape or compoſition, for that were to fall into the error of the *Antheopomorphites*, and therefore Saint *Auguſtine* ſaith, *Curſed is hee that referres the Deitie of God to the lineaments of mans bodie*, and Philo *averreth that God is not partaker of humane forme, nor humane bodie of the forme divine, but as Saint* Auguſtine *in another place ſaith, God made man in reſpect of the intellect, after his own image, and ſimilitude*; *and as* Reynerius, *Man was made after the image of God in minde*; *ſo* Sybilla, *Man that is endued with right reaſon is ſaid to reſemble God*; now of all the faculties of the ſoule, there is none more gracious and pleaſing then the deſire of knowledge, and of all the duties of a Chriſtian, there is none more neceſſarie, or profitable to the ſoule, or more acceptable to God then to deſire to underſtand our Creator & to ſearch & ſift out divine truths for therby we deſire to renew that glorious image in our ſelves wherin we were created, which by ſin is wholly blotted out, and defaced in us; that therby as S. *Paul* ſaith, *as wee have beene the Image of the earthy through the corruption of ſin*; *ſo we may beare alſo, the image of the heavenly, through grace and obedience to the will of God*, which is obtained chiefly by knowledge; my ſonne, ſaith *Solomon, if thou crieſt after knowledge and lifteſt up thy voyce for underſtanding, if thou ſeekeſt her as ſilver, and ſearcheſt for her as hid treaſures, then ſhalt thou underſtand the feare of the Lord, and finde the knowledge of God, then ſhalt thou underſtand righteouſneſſe, and judgment, and equity.* The conſideration of theſe principles, call upon me to examine and refute that Doctrine delivered in the Tower Church by a young Preacher of very good parts, & ſhew

S. Auguſtine *Philo.* *Reyner.* S. *Paul.* 1 C 15. Pro. 2. 3. 4. 5.

of learning, which caused me to wonder the more at his positions, and endeavour to confute this opinion, the rather because I heare it is growne Epidemicall among the Sectaries and some others that professe learning within the City of London. The doctrine was, *That men of learning do lesse esteeme of Christ, then the simple & ignorant*; implying that learning was a hinderance to our Christian Profession, which doctrine is Erroneous, and scandalous, not onely to the Ancient Patriarches and Prophets before the incarnation of our blessed Saviour, but also to all the Apostles, Evangelists, and Professors of the true Religion and doctrine established by our blessed Saviour *Jesus Christ*; and first I will begin to disprove the Doctrine that it is false, and hath beene in all ages. The first particular instance I shall make, therin, is, of *Enoch* the sonne of *Seth*, of whom the Scriptures Justifie that at his birth he began to call upon the name of the Lord, *and that*

n.24.26. *he walked with God, and led an upright life, and he was no more seene, for*

n.5.24. *God tooke him away.* That *Enoch* was a Type of *Christ* and of the Re-

b.11.15. surrection no man doubts, that hee knew *Christ*, and had faith in *Christ*, and a more reverent esteeme of Christ, than all the Ancient *Patriarches* before the flood, appeares by *his walking with God*, and pleasing God, there can be no better testimonie of his knowledge of *Christ* then the words of our Saviour. *No man comes to the*

hn 6.46. *father but by me: and every man that hath heard and learned of the Father, commeth unto me*: that he was learned and wrote diverse bookes, heare the Testimonie of S. *Augustine*, *Scripsisse quidem nonnulla divina* Enoch *illum septimum ab* Adam *nequare non possumus*. That *Enoch* the

igen. Hel. 28. seventh from *Adam* did write diverse divine things we cannot denie, the bookes of *Enoch* are cited by *Tertullian*, *Origen*, *Beda*, *Procopius*,

des Epi. ve. 24 *Gazeus*; and to put all out *of* doubt; by S. *Jude* in his Epistle, are the propheſies of *Enoch* mentioned in these words. *And* Enoch *the seventh from* Adam *Prophesied of such, saying, Behold the Lord cometh with thousands of his Saints to give judgment against all men, and to rebuke all the ungodly among men of all their wicked deedes, which they have ungodly committed and of their evill speakings which wicked sinners have spoken against him*; by which Propheſie it plainely appeares that *Enoch* had both knowledge of our blessed Saviour *Jesus Christ*, and a most reverend esteeme of his Divinitie and power. I shall proceede next to *Noah*, That he was an upright and a godly man, of whom the Lord speakes.

en. 7. 2. *Thee have I seene righteous before me in this age*, and as Saint *Peter* cals

Peter 2 5. him, *the Preacher of righteousnesse, & with whom God promised to establish*

his

his Covenant, Gene. 6. 18. and who, as Saint *Paul* to the *Hebrewes* saith, *being warned of God prepared an Arke to the saving of his house, by which he condemned the world, & became heire of the righteousnes, which is by faith* meaning in *Jesus Christ*, whereby it appeares that he both had *Knowledge*, *Faith*, and *Expectation* of *Redemption* in our blessed Saviour, and no small esteeme of him, that he was no ignorant or simple person, appeares in the examination and actions of his life, that he was *A Preacher of Righteousnesse*, that *he saved his House by building of an Arke*, The building of this *Arke* was not a light matter to be undertaken by an ignorant or simple person, though he had a patterne set downe to him by God Almighty, as is learnedly declared by *Buteo*, who upon a strict survey of the *Arke* upon that place of *Gene.* declares, *the length of the* Arke *to be* 300. *Cubits*, which being multiplied by the *breadth*, 50. *Cubits*, and the *Product* by the height of 30 *Cubits*, shewed the whole concavitie to have beene 450000. *Cubitts* and as S. *Augustine*; *Without doubt*, saith hee, (speaking of the *Arke*) *It is a figure of the City of God travailing in this World as a Stranger, that is of the Church, saved by the tree whereupon the Mediator betweene God and Man Jesus Christ did hang, for even the very measure of the length, height, and breadth, answereth the shape of mans bodie, in the truth whereof the coming of Christ was foretold, and performed*, neither may we beleeve that *Noah* was destitute of the Art of *Geometrie*, in composing of this *Arke*. Since that before the flood such sciences were invented and practised, as the invention of *Musicke*, the skilfull handling of the *Harpe* and *Organ*, the making and fashioning of *Tents*, and the working in *Brasse and Iron*. Invented by *Jabell*, *Juball*, and *Tuball Cain*, it is also affirmed by the learned, that *Noah* had great knowledge in the motions of the Heavens, and of the natures, and conjunctions of Planets and Stars, which he left to his sons, and they to *Zoroaster*, from whom it came to *Abraham*, of whom I intend next to speake, saving thus much of *Noah*, that he was the first that *built an Altar to the Lord*, and taught men to call upon the Lord by Sacrifice, which was acceptable to God. What shall I say concerning *Abraham*, take the Testimonie of Saint *Paul*, *Abraham beleeved God, and it was accounted to him for righteousnesse*. To whom it was said *in Isaac shall thy seede be called*; can it be doubted that Christ was knowne to him? If it be, it is answered, That *the Lord appeared to him in the plaines of Mamree*,

Heb. 11. 7.

Gen. 6. 14. *But.co.*

S. Augustine civi. Dei. li. 16.

Gene. 4. 20. 2

Gen. 8. 20. 22

Rom. 4. 3. Heb. 11. 17. Gen. 15. 1.

The

n.12.3. The Lord ſaid to him, *I will make of thee a great Nation, and I will bleſſe them that bleſſe thee, and curſe them that curſe thee, and in thee ſhall all*
n, 19 18.22. 28. *families of the earth be bleſſed*: Thrice renewed, and confirmed with an Oath, by reaſon of Faith and obedience. Shall I here doubt of *Abrahams* eſteem of Chriſt? when he is ready to *offer up his only Son*, in whom the promiſe was to be fulfilled, in *obedience* to the command of God, no, I can not, I muſt then prove that *Abraham* was a man of learning.

ilo Judæus *Philo Judæus*, an ancient Hiſtorian of greateſt credit in the Jewiſh Antiquities, (who wrote a Book of the life of *Abraham*.) affirmes that *Abraham*, when he lived in *Chaldæa*, found out the knowledge of the true God, by obſervations of the motions of the ſtars, and other
Damaſcenus. heavenly bodies, and *Johannes Damaſcenus*, that he knew the Creator, by the contemplation of the creature, *Joſephus* an Authentique
ſephus. Writer, reporteth of *Abraham*, that he inſtructed the *Egiptians* in Arithmetick and Aſtronimy, who before *Abrahams* comming into *Egipt*, knew none of their Sciences. *Archangelus de Burgo* ſaith, that
changelus Burgo *Alexander Poliſtor* and *Enpolemon* affirm, that *Abraham* the wiſeſt and holieſt of all men, did firſt teach the *Chaldæans*, then the *Phenitians*, laſtly, the *Egiptian* Prieſts, Aſtrology, and divine knowledge, thus much of *Abraham*. I proceed to *Job* whoſe Hiſtory we finde among the *canonicall Scriptures*, and was next in time to *Abraham*, and before *Moſes*; who *Job* was, is controverted by the learned, yet the better opinion is, that he was *Jobab*, mentioned *Gen.*36.33. and of this beleife are S. *Ambroſe*, *Auguſtine*, *Chryſoſtome*, *Hierom*, and twenty others; and marryed *Dina* the daughter of *Jacob*, the Region where he dwelt, is the land of *Hus* or *Uz*, mentioned *Jer.*25. 28. by the name of *Auſitis*: it was bordering upon the land of *Baſon*, and *Idumæa*, ſcituated between *Palmyrene* and *Celoſiria*, in that Country or Province known to the *Romans*, by the name of *Triconitis* or *Batanea*, and at this day in the poſſeſſion of the Turk, under the Government of the *Baſſaw* of *Damaſco*; for his profeſſion, he was a man that was *perfect and upright, and one that feared God and eſchewed evill*; for his Faith in Chriſt, let his book ſpeak: *I know that my Redeemer liveth*, and that he ſhall ſtand at the latter day upon the earth, and though after my death, worms deſtroy this body, yet *in my fleſh ſhall I ſee God*, whom I ſhall ſee for my ſelf, *and mine eies ſhall behold and not another, though my reins be conſumed within me*. As for his learning I ſhall fetch no o-

Am. ſup. ep. ad m. gu. de civi. i ryſ. Hom. 2. pat. Job. erom. 126. i.

b. 1. 1.

h 19.29.

ther

ther teſtimony than his own words, That he was a *Chymiſt* and a *Naturaliſt* theſe prove; ſurely there is a vein for ſilver, and a place for gold, where they fine it, *Iron is taken out of the earth, and braſſe is molten out of the ſtone,* as for the *earth, out of it comes bread, and under it, is turned up as it were fire, the ſtones of it are the places of Saphyres, and it hath duſt of Gold,* that he was a great and learned Divine, every part of the book ſheweth, wherein he magnifieth, declareth, and ſetteth forth the power of God, beyond all compariſon, witneſſe *chap.* 26. 37, 38, 39, 40, 41. That he was learned in Aſtronomy, theſe verſes ſhow. *Canſt thou binde the ſweet influences of the* Pleyades, *or looſe the bands of* Orion, *canſt thou bring forth* Mazzaroth *in his ſeaſon, or canſt thou guide* Arcturus *with his ſons. Knoweſt thou the Ordinances of heaven, canſt thou ſet the dominion thereof in the earth, canſt thou lift up thy voice to the clouds, that abundance of waters may cover thee? canſt thou ſend lightnings, that they may goe and ſay unto thee, here we are?* Nay more, in this book of *Job*, there are ſuch admirable Expreſſions, Metaphors, and Rhetoricall figures, that the Rhetorick of *Cicero*, *Demoſthenes*, *Hortenſius*, and all the famous *Orators* and *Rhetoricians* among the heathens, ſeem but a ſhadow to ſet forth the brightneſſe of it. Nay, I may juſtly ſay, there is no kinde of humane learning, but ſomething of it may be found in this book of *Job*. I come now to *Moſes*, the next of all the renowned Saints of God, and bleſſed Patriarches of the middle Age. That *Moſes* was a type of *Chriſt*, prefiguring, that as he delivered the children of *Iſrael* forth of *Egiptian* bondage; ſo, our bleſſed *Saviour*, ſhould deliver his Elect from the bondage of ſin, and this was not unknown to him, witneſſed by Saint *Stephen*, in the *Acts* of the Apoſtles, in theſe words: *This is that* Moſes *which ſaid unto the children of* Iſrael, A *Prophet ſhall the Lord your God raiſe up unto you, of your brethren, like unto me, him ſhall yee heare.* Of whom St. *John* ſaith thus: Phillip *findeth* Nathaniel, *and ſaith unto him, we have found him of whom* Moſes *in the Law, and the Prophets did write,* Jeſus *of* Nazareth *the Son of* Joſeph. This ſacred Herauld of Jeſus Chriſt, who no leſſe than a *hundred times* hath proclaimed, and left recorded, the comming of our bleſſed Saviour to all poſterity, not onely by types, and figures, but by open declarations, and expreſſe character, who can doubt of his high and infinite eſteem of Chriſt? or deny the great and ineſtimable benefit we receive by his works? Surely I may conclude that there is none but an Atheiſt, or ſuch an ingrace-

Job 28.1.

Job 31.32.38.

Acts 7.37. Deutro. 18.15.

d.2.14. gratefull man as was that *Jew*, that reproved *Moses* for delivering of his brother from the hand of that *Egiptian*, with a scorne, *Who made thee a Judge or a Ruler over us, Wilt thou slay me as thou didst the Egyptian yesterday?* Neither can there be any doubt made of *Moses* great knowledge in learning, since that in the *five bookes* that he composed, such order and exact Method of the *Creation*, such variety of the true divinitie evident manifestations of the promises of God, Genealogies, and Charts of successions of the fathers of men, from *Adam* to his own time, such plaine Allegations of the acts and gests of the inhabitants of the old and new world, till his death; such demonstrations of particular certainty in the Lawes, both *Ecclesiasticall* and *Morrall*, *Ceremoniall*, and *Civill*, that there is not any Historie in the World comes neere it, nor of veritie and credit like it, had it not the Authority of Scripture to confirme it, and though the Ancient Heathen writers *Greeks* and others, have sought both to imitate and corrupt it, by bringing in their fables of *Saturn*, *Jupiter*, *Mars*, *Vulcan*, *Bacchus*, and others their Heathen gods, the error of their fictions is by these bookes made manifest, and rediculous; nay, some of the wisest of their Philosophers and Poets have so far submitted to the Authoritie of his bookes, as that they have acknowledged them, and have laid the foundation of their learning upon them, though in a disguise, as may easily bee proved out of the writings of *Hermes*, *Plato*, *Proclus*, *Esiode*, *Homer*, *Orpheus*, *Cicero*, and others; I need say no more of his divine knowledge, concerning his humane learning, Saint *Stephen* in his Oration to the *Jewes* speakes of him

cts 8.22. these words, *and Moses was learned in all the wisedome of the Egyptians, and was mighty in his workes and words*, what this learning or wisedome of the *Egyptians* was, is described by *Diodorus*, *Philo Judaus*, and others, and is divided into foure parts, to wit, *Mathematicall*, *Naturall*, *Divine*, *and Morrall*, their *Mathematicall* was distinguished into these foure, *Geometrie*, *Astronomy*, *Arithmetick*, and *Musick*, the Naturall was like the *Peripateticall Philosophie*, the divine was their *Theologie*, and *Sacerdotall Ceremonies*, the *Morrall* or *Politique*, which contained their Lawes, of the wisdome of the *Egyptians*, *Mercurius Trismeistus* contemporarie with *Moses* wrote 36. Bookes, of the orders of their Priestes *ten*, and of *Astrologie foure*, of *Physick six*, as *Clemens Alexandrinus* testifieth, which were extant in his time; I shall

lem. Stromaton .6. leave *Moses* and take a view of *Davids* Religion and *Learning*, That he

hee was a Faithfull ſervant of the Lords, God himſelf ſpeaks it, reproving the iniquity of *Jeroboam*, by the mouth of the Prophet *Ahijah*, in theſe words, *Goe tell* Jeroboam, *thus ſaith the Lord God of Iſrael, for as much as I exalted thee from among the people, and made thee Prince over my people* Iſrael, *and rent the Kingdom from the honſe of* David, *and gave it thee, and yet thou haſt not been as my ſervant* David, *who kept my Commandements, who followed mee with all his heart, to doe that onely which was right in mine eyes.* And again, the cenſure of *Abijam* declares it in theſe words, *And he walked in all the ſinnes of his Father, which hee had done before him, and his heart was not right in the ſight of the Lord, as the heart of* David *his Father.* For his eſteem and reverence of Jeſus Chriſt, he ſaith, *I will preach the Law, whereof the Lord hath ſaid unto me, Thou art my Son, this day I have begotten thee.* And again, *Kiſſe the Son leſt he be angry, and ſo yee periſh from the right way, if his wrath bee kindled, (yea but a little) bleſſed are all they that put their truſt in him.* And concerning his aſſurance in Chriſt, this ſweet ſinger of Iſrael, ſaid thus: *I have ſet the Lord alwayes before me, becauſe hee is at my right hand, I ſhall not be moved, therefore my heart is glad, my fleſh ſhall reſt in hope, for thou wilt not leave my ſoule in hell, neither wilt thou ſuffer thine holy one to ſee corruption: Thou wilt ſhew me the paths of life, in thy preſence is fulneſſe of joy, at thy right hand there are pleaſures for evermore:* which Saint *Peter* in the *Acts* of the Apoſtles, avoucheth to be ſpoken by *David* of Chriſt. And Saint *Paul* in his Sermon at *Antioch*, agreeth in the ſame: And in another place *David* makes a plaine recognition of Chriſt and his Kingdome, ſaying: *The Lord ſaid unto my Lord, ſit thou on my right hand, untill I make thine enemies thy footeſtoole.* This may ſatisfie any man of *Davids* Faith and eſteem of Chriſt, unleſſe it bee ſuch a one, whereof hee ſaith: *The foole hath ſaid in his heart there is no God*; or one that thinks better of the *Apocripha*, than of *Canonicall Scripture*, now concerning *Davids* learning, I ſhall appeale to the Book of *Pſalms*, which are a compleat teſtimony of his excellent piety, and learning, and although ſome are of opinion, that onely 73 of the *Pſalms* are compoſed by *David*, and nine others the Authors of the reſt; *viz. Solomon, Moſes, Aſaph, Ethan, Eriachi Eman Eriaira, Idithum*, and the three ſons of *Chore*, whoſe names ye ſhall finde ſet before ſome of the *Pſalms*, yet Saint *Chriſoſtome, Auguſtine*, and *Hierome*, are of opinion that all the *Pſalms* wee reade, were of *Davids* compoſing, and that the perſons mentioned

1 King. 14. 8.

1 King. 15. 3.

Pſal. 2. 7. 12.

Pſal. 16. 8, 9, 10, 11.

Act. 3. 31. 35.

before the *Psalms*, were but the fingers of them, or Musicians, S. *Augustines* argument is, because *Davids* Prophesies are used both by Christ & the Apostles, & we read not of any writings of these supposed Authours of the *Psalms*, save only of *Solomon*, and of *Moses*. S. *Hierom* writing to *Paulinus*, gives this herrange to *David*; *David*, saith he, our *Simonides*, *Pindarus*, *Alcaus*, *Horace*, *Catullus*, and *Serenus*, he playeth Christ upon his Harpe, and on a ten-stringed instrument, or Psalter, he raiseth him up rising from the dead, and being both a King and a Prophet fore-telleth Christ, more lightsomely and lively than all the rest. Thus much shall suffice to be spoken of *David*.

Augu. de civi. ei l. 13, 14.
Hierom. ad Paulum.

I shall now speak of his Son *Solomon*, of whom the Scriptures speak thus: And *God gave* Solomon *wisdome and understanding exceeding much, and largenesse of heart, even as the sand that is on the sea shore, and* Solomons *wisdome excelled all the wisdome of the East Countries, and all the wisdome of* Egypt; *and hee spoke three thousand* Proverbs, *and his Songs were one thousand and five: and he spoke of trees, from the Cedar tree that is in* Lebanon, *even unto the Hyssop that springeth out of the Wall: he spoke also of Beasts and of Fowles, and of creeping things, and of Fishes*: Of whom *Syracides*, thus: "How wise wast thou in thy youth, and "as a flood filled with understanding, thy soule filled the whole earth, "and thou filled'st it with dark Parables, the Countries marvelled at "thee for thy Songs, Proverbs, Parables, & Interpretations. *Suidas*, and *Cedrenus*, report that *Solomon* wrote of all diseases, and remedies for them. And *Josephus* mentions some other of *Solomons* books, all which with his three *canonicall Books* extant, to wit, the *Proverbs*, the *Preacher*, and the *Song of Solomon*, (in the first of which, hee teacheth *Good life, and correcteth manners*; In the second, *The vanity of humane nature*; In the third, he singeth, as it were, the *Epithalamion of Christ and his Church*,) doe abundantly testifie both his Religion, and Learning of all kindes, even Astrologie, Astronomy, Metaphisick, Morality, Naturall Philosophy, and what not? In all his books he Prophesieth of Christ, and brings him unto our knowledge by the name of *Wisdome*, as thus: *I* (saith Wisdome) *have fixed a Tabernacle, Counsell is mine, and sound wisdome and understanding, I have strength, by me Kings Reign, and Princes decree justice.* And again, *The Lord possest me in the beginning of his way, before his works of old, I was set up from everlasting, from the beginning, or ever the earth was, when he prepared the Heavens, I was there; when he set a compasse on the face of the deep: when hee stablished the clouds above, when he strengthened the fountains of*

1. King. 4. 29, 30, 32, 33.
Eccles. 47. 14, 15, 17.
Suidas.
Cedrenus.
Josephus.
Prov. 12. 14, 15, 23, 27, 28, 29, 30.

of the deep, When he gave to the Sea his decree, that the Waters should not passe his commandement, when he appointed the foundations of the earth, then I was by him, as one brought up with him, and I was daily his delight, rejoycing alwayes before him, that this was meant of Christ, our blessed Saviour himself affirms it, in his Sermon to the people, in these words, *Therefore also said the Wisdome of God, I will send them Prophets, and Apostles, and some of them they shall slay, and persecute,* which Scriptures, seem meerly to respect these distempered times. What shall I say of all the rest of the Prophets before our Saviours Nativity? Are they not all the glorious trumpets of our Saviours Incarnation, Life, Passion, Resurrection, and Satisfaction? publishing assurance of hope to the Jewes, and the comfort of Vocation to the Gentiles, whosoever shall read their Books, shall finde them full fraught of dark Prophesies, divine Mysteries, and most admirable Theologie, so figuratively expressed, that they are not easily to be understood, or unfolden, by the simple and ignorant, but have exercised in all ages, the most able, and learned judgements of the world. It were most impious blasphemy to conceive that our blessed Saviour himself was ignorant of learning, who knew all things, sin onely excepted, and when as we finde him in the Temple disputing with the Doctors, Teaching in the Synagogues, expounding their Laws, reproving their *Corban*, confuting the Sadduces, posing the Pharisees, condemning both the Scribes and Pharisees, with their leaven of Hypocrisie; and if all these things were wrought by the God-head, yet we ought not to beleeve that by his Divinity his Humanity was made lesse capable of so excellent a gift as Learning. But of this enough.

Luk. 11.49.

Matth. 12.1. Matth. 20.25 Mar. 11.11. Matth. 22. Matth. 23.

I shall now come to the Apostles, and Disciples of Christ, and first of Saint *Paul* the Apostle of Jesus, so called, for that in his writings he useth the name of Jesus more then any other of the Apostles; *A Jew, born at* Tarsus *in* Cilicia, (a famous University, as *Strabo* reports) *brought up in* Jerusalem *at the feet of* Gamaliel, *and taught according to the perfect law of the Fathers, after the strictest sect of his Religion. A Pharisee,* who were the most learned Sect, of all the Schooles of the Jews, as witnesse *Josephus Buxdorphius*, and others. For his Learning, called the Doctor of the Gentiles, and for the same, thus reproached by *Festus*, that much Learning had made him madde; to whom he answered, *I am not mad, O noble* Festus, *but speak forth the words of truth, and soberness.* That he spoke the *Greek*, *Hebrew*, and

Acts 22.3. Act. 26.4.5.2

Act. 21.37.40

Latine tongues is manifeſt. Though he were not preſent, nor as then
ts 2.3.4. conduced, to the knowledge of *Chriſt*. When *the tongues of utterance were given to the Apoſtles by the deſcenſion of the Holy Ghoſt in the forme of Cloven tongues like as of fire*, he was learned in humane *Learning*,
tus 1.12. for he had read divers Heathen Poets, of whoſe ſayings he makes uſe of in his Epiſtles; as namely, writing to *Titus* hee ſayth; The *Cretians* are alwayes lyars, evill beaſtes, ſlow-bellies, which ſaying
ts 17.28. he had out of *Epimerides* a Poet of *Creete*, and that ſaying of his that he urged to the *Athenians*, for we are alſo of his off-ſpring, as he tells them, certaine of their owne Poets ſaid. He tooke forth of the *Phænomena* of *Aratus* the *Aſtronomer*, and this morrall ſentence
Corin. which he uſeth in his Epiſtle to the *Corinthians*. *Evill words corrupt good manners*, hee tooke it out of the tragedies of *Euripides*, ſo ſayes *Socrates Scholaſticus* the Eccleſiaſticall Hiſtorian; and as that moſt excellent learned man, Sir *Walter Raileigh* obſerves, he cites *Menander*
Walter Raleigh li. 1. p. 3. in the ſame Epiſtle to the *Corinthians*, And that he was a lover of
Timo. 4. 15. *learning*, and learned men, appeares by his advice to *Timothy*, *Take heed unto thy ſelf and to learning, for in ſo doing thou ſhalt both ſave thy ſelf and them that heare thee*, and by his confuting the *Epicureans* and the *Stoickes*, which were certaine ſects of Heathen Philoſophers then a-
ts 11.26. mong the *Greeks*, and diſperſed into all the Eaſtern Countries. Thus much at preſent for Saint *Paul*. Saint *Luke* alſo for his pietie and
lo. 4. 12. Learning, worthily deſerves our obſervation, he was borne at *Antioch* in *Syria* where the Chriſtians firſt tooke their names; this *Antioch* is ſcituated upon the River *Orontes*, not that upon the River *Sangarius*, though both *in* the leſſer *Aſia*, he was by profeſſion a *Phyſitian*, brought
Timo. 4. 11. up in the Schooles of *Antioch*, where there was an Univerſitie and publike profeſſion of *Philoſophy*, and the *Liberall arts*, as *Euſebius*
Philemon. 24. *Euſeb. Pamphi. l. 6. 4.* *Pamphilus* reports. Saint *Paul* choſe him to be a companion to him in his travels. For his *Learning*. He wrote the *Acts of the Apoſtles*, in *Greeke*, as he had obſerved, and as *Paul* did declare unto him, and the Goſpell in *Hebrew*, as hee heard it delivered by *Peter*, ſo ſaith *Dorotheus*, though *Euſebius Pamphilus* upon Saint *Pauls* writings to *Timothie*, *Remember that Jeſus Chriſt of the ſeede of* Abraham, *was raiſed from the dead according to my Goſpell*, ſeemeth to recite the opinions of ſome writers, that Saint *Paul* meant this of the Goſpell according to Saint *Luke*, appropriating it to himſelfe, which opinion I cannot incline to, when I peruſe the preface and Goſpell of Saint

Luke

Luke, which only treates of the workes and Acts of our *blessed Saviour* in his life, and Saint *Paul* his conversion being after his passion and ascension, thus leave I Saint *Luke*, who of a *learned Physitian* of the body, became *a faithfull Preacher and healer of soules*, but not his Countrie; without this, note that whereas he was borne at *Antioch*, in the Suburbs of which Citie the Grave of *Daphne*, and most famous Temple of *Apollo* were, where the Oracle of *Apollo* did use to answer such as sought unto him according to their Heathen Superstition, at the birth of our *blessed Saviour*, this Oracle ceased, and was silent, and the professors of *Christs* doctrine first tooke the name of *Christians* in this place, though the Temple and grave stood long after, even till the time of *Julian* the Apostate, who sought an answer of the Oracle, but could obtaine none, for which the *Christians* then there residing gave thankes unto God, with *Hymnes* and *Psalmes*, so *Socrates* and *Ruffinus*, this note, though not altogether pertinent to our purpose, yet the reader perhaps may conceive it worth observation; I might here speake of *Steven* the Martyr, of his disputations, with the Libertines, and *Cyrenians* and *Alexandrians*, and of them of *Cilicia* and *Asia*, and his most eloquent learned and divine Oration made before his death, and might remember other bookes of Saint *Paul* besides his 14 Epistles; but becaus I have more then abundantly satisfied upon this point (as I hope) I will only insist upon the last living *Apostle*, and profoundest divine of all the Apostles, S. *John* the *Evangelist*, witnesse the *Gospell* writ by him, and the *Revelations*, the Gospell most plainly setting forth the *Eternitie*, *Divinitie*, *Incarnation*, *Doctrine*, and *Life* of our *Blessed Saviour Christ*, and the Revelation in *Mysterious*, *Metaphoricall* and *Hieroglyphicall* characters, (If I may so say) the power and Majestie of our *blessed Saviour*, his binding up of *Satan*, subduing of *Antichrist*, his most glorious and triumphant reigne, and terrible comming to judgement, with divers other hidden secrets of divinitie, past the comprehension of humane capacitie, and which hath troubled all the learned and able Divines of the primative times, and of all professions of this latter age to expound, and if I may speake without offence, is not without a speciall inspiration and gift of the holy Ghost to be laid open and unfoulded, which no doubt God will in his appointed time, declare; the reasons of mine opinion springs from the diversitie of opinions of the learned in all

Ruffinus li. 1 eccle. histo. c. 3

Acts 6. 9.

ages, touching the Antichrists, and the precise time of our Saviours comming to judgement with the end of the world by Saint *John*, in that his Revelation pointed at, *Irenæus* in his fifth book against Heresies, writing of the Epitheton of Antichrist, laid down in the *Revelation* of Saint *John*, saith thus of *John*, If the name of Antichrist, ought publiquely to have been preached at that present time, by him verily it was preached, that wrote the *Revelations*, for it was not seen a long time after, but well-nigh in this our age, about the end of the Reign of *Domitian*. This book of the *Revelation* was writen, as some suppose in the time of *Nero*, but not published till the end of *Domitians* Reign, by whom he was banished, after whose death, in the Reign of *Nerva* his successour, *John* returned from his banishment of *Patmos* an Isle of the *Ægean* Sea, and dwelt again at *Ephesus*, *anno Dom.* 99. so *Eusebius*; but *Dorotheus* saith he was banished by *Trajan*, after whose death he returned to *Ephesus*, and there lived till he was 120 years old, and then buryed himself. Though for the time of his banishment, I stick to *Eusebius* rather than *Dorotheus* his opinion, what the opinions of learned men have been since *Irenæus* his time, in every century of yeers concerning Antichrist, would be almost infinite, and too tedious to relate, onely this in generall, some of the ancient Writers have set down, that they thought the *Roman* Emperours indevouring to destroy, and subvert Gods Church, and the Christian profession in the Primitive persecution, to be the Antichrist, some of them naming *Antonimus*, some *Verus*, some *Decius*, some *Valerianus*, some others, since that time have supposed those Heretiques that denyed the Divinity, and God-head of our blessed Saviour, or personated him, or brought in most impious and detestable opinions into the Church of God, contrary to the foundations of the truth, preached and published by our blessed Saviour and his Apostles; When the Church and Saints of God were free from persecution, and had some rest, were either Antichrist, or his fore-runners; some after them supposed that *Attilas* the Pagan King of the *Hunns*, who wrote himself *Flagellum Dei & pavor Orbis*, and brought with him out of the Northern parts of the world, an Army of ten hundred thousand men to invade Christendome, was Antichrist; some suppose *Theodocius* with his *Gothes* and *Vandals*, who sacked *Rome*, might be hee; some latter Writers conceive that the Grand *Calips* of *Babylon*, chiefe of the Sarazen Priests, in respect of his habitation of that place, where the Garden of

Eden

Eden was by ſome thought to be, and in which Region the firſt defection of *Adam*, from the ſtate of innocency was, to build a Towre, to affront God himſelfe, where the confuſion of tongues was, and where the firſt publique maintenance of the Mahumetan ſuperſtition appeared, and by Saint *John* called *Myſtery, Babylon the great mother of harlots, and abominations of the Earth.* Some others have conceived the Turks, as deſcended of *Magogians* of *Gog*, with reference unto the names of *Gog* and *Magog*, mentioned in the *Revelation* of Saint *John*, may be the Beaſt by Saint *John* pointed at. Saint *Hierom* ſaith, that *Gog* in the Hebrew, ſignifieth *tectum* in Latine, and in Engliſh *a covering.* Therfore *Pintus* upon *Ezekiel*, ſaith "That Antichriſt ſhall "be the covering of the Devill under humane forme; ſome ſay one Grand *Senior* of the Turks, as *Selymus*, or *Bajazet*; ſome others *Soliman*, or *Amurath*, in reſpect of their upholding of the deteſtable ſuperſtition of *Mahumet*, their advancing of their falſe Prophet, above our bleſſed Saviour Jeſus Chriſt, their inveterate hatred to the Chriſtian name, & religion, their greedy & thirſting deſire to root out, & ſubvert the Chriſtian profeſſion, in all parts of their dominions, and out of the world, if they were able, and in reſpect of their aſſuming of their great & glorious titles, proper to God alone, ſtiling themſelves "Great and "mighty Gods on earth, Kings of all Kings, Lords of all Lords, ſub-"verter and ſworn enemy of the Chriſtians, and of all that call upon "the name of Chriſt, as appeares by their Epiſtles writen to the Chriſtian Princes, eſpecially that Proclamation of *Amurath* the third, denouncing warre againſt *Radolph* the Emperour, *anno Dom.* 1592. this opinion is conceived to be ſomething more ſtrong than others, for that Saint *Paul* writing to the *Theſſalonians*, diſcovers unto them Antichriſt, and ſeems to propheſie unto them what in the latter daies was like to come upon them, willing them to continue ſtedfaſt in the truth: Which City of *Theſſalonica*, in the year of our Lord, 1432. was taken and ſacked by *Amurath* the ſecond, the miſerable Chriſtians they found either killed, wounded, defloured, or led into captivity, and their habitations diſpoſed to the out-rageous Turks to be poſſeſſed. And this famous City, heretofore Chriſtian and free, is now become of the *Mahumetan* obedience, and ſuperſtition, but whether the Turks, all, or which of them, was or is Antichriſt? or are diſcended of the *Magogians* of *Gog*, for *Magog* ſignifies no more than the people of *Gog*. This *Gog*, by ſome ſuppoſed to be the Country of *Caloſiria*,

Gen. 2. 8. Gen. 11. 3.

Rev. 17. 5.

Rev. 20. 8.

Hierom.

Pintus.

Turkiſh Hiſt. f. 1024.

2 Theſſ. 2.

ria, by *Ambroſe* and *Iſidore*, to be the Nation of the *Goths*: by *Funccius* to be *Capadocia*, it matters not which, or whether the Turks be diſcended of the *Scythians*, as being diſcended of the people of *Magog*, as *Hermolaus Barbarus* ſaith, or the *Cinnean Tartar*, as *Laconnicus*, or of the poſterity of *Togorma*, as the Jews ſay (then are they of the poſterity of *Japheth*,) which people all thoſe Countries: And may ſtand well with the Geography of *Pomponius Mela*, *Plinius Secundus*, *Blandus*, *Platina*, and *Sabellicus*, who finde a Nation of Turks in thoſe Countries anciently ſeated, and neer the *Caſpian* Straits, or whether they are diſcended of thoſe ten Tribes that fell from *Jeroboam*, as *Leunelaus* a curious ſearcher into the Turkiſh Antiquities, or are of the ſeed of *Iſmael* as ſome affirm, or of the *Philiſtines* as ſome others. I will not take upon me to determine, but leave it to the diligent inquiſitors of Antiquities to determine; Some others there are, as *Pintus*, and *Beroaldus*, that take Antichriſt to be a Nation; ſome a Sect of people. Touching the opinions of our Learned, of the Reformed Churches of the Weſt, ſome hold the Pope, and See of *Rome* to bee Antichriſt, as King *James* in his moſt excellently learned Treatiſe upon that Subject. Some others have held particular Popes to be that man of ſin, as Pope *Boniface* the third, and *Alexander* the ſixth, and ſome other of the wicked Popes, perſecuting the Proteſtants. On the contrary part, ſome of the Jeſuites have falſely publiſhed that *Luther* and his followers were Antichriſt, or his fore-runners, which perhaps they did in imitation of *Homer*, that never wrote well of any that troubled him or his Country, were they in themſelves never ſo worthy.

What the opinion of the *Abiſſine* Chriſtians inhabiting the Eaſt *Æthiopia*, or the *Thomaſines* of India, or the Chriſtians inhabiting *Armenia*, *Georgia*, & *Iberia*, or in the parts of *Aſia*, neere the *Caſpian* ſea, concerning Antichriſt are; I confeſſe that I have not read, nor can tell, though I know that the *Revelation* of S. *John* is of Canonicall authority with them, as being received by the Eaſtern Church, ſo that upon the whole matter, who, or whether any, or which of all theſe, Antichriſt is, I dare not take upon me to determine, but think it a work worthy a moſt learned and pious Divine, or rather of a Synod or Councill, laying all intereſt and paſſion aſide, to gather, and collect all former opinions of the Learned concerning Antichriſt, and indevour to give light to the ſimple, and ignorant, in this point; nevertheleſſe there is

none

none ſo unlearned that will not through preſumption or enthuſiaſme, in this age of new lights take upon him to unlock the *ſecret* and *ſacred* Oracles, of this moſt profound and myſterious *Revelation*, and to declare who Antichriſt is; but whoſoever is Antichriſt, I think it cannot be doubted, that thoſe falſe Prophets, and falſe teachers, and wicked men (of which I hope we have few in this Nation.) deſcribed unto us in holy Scripture by Saint *Paul* to be *the reſiſters of the Truth.* By Saint *Peter*, who ſhall *privily bring in damnable hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction, and many ſhall follow their pernicious wayes, by reaſon of whom the way of Truth ſhall be evill ſpoken of.* And by Saint *Jude*, *Murmurers, complainers, walking after their own luſts, ſpeaking with their mouthes great ſwelling words, having mens perſons in admiration becauſe of advantage, ſuch as ſpeak evill of dignities, and of things they know not.*

2 Tim. 3.
2 Pet. 2. 2, 3.
Jude 16.

Of whom he warneth us, that we remember the words of the Apoſtles, of our Lord and Saviour Jeſus Chriſt, how that they told us, that there ſhould be mockers in the latter time, who ſhould walke after their owne ungodly luſts, ſeparating themſelves, ſenſuall, having not the ſpirit, and of whom our Bleſſed Saviour fore-warneth, us. *Take heed that no man deceive you, for many ſhall come in my name, ſaying I am Chriſt and ſhall deceive many, &c.* and in another place, *Take heede that yee be not deceived, for many ſhall come in my name, and the time draweth neere;* (which puts me in minde of ſome bookes I have reade, which have reference to this booke of the *Revelation* of Saint *John*, of Chriſts comming to judgement and his temporall Kingdome, and of the ſoules Mortalitie, being new and unheard of Doctrines among Chriſtians of this latter age, that of the Soules mortalitie being moſt damnable, and againſt the grounds of our faith, and our hope in Chriſt; The other a new kinde of Divinitie, and looking as it were towards the old hereſie of *Cerinthus* confuted by *Juſtine* the *Martyr*, and the error of the *Chiliaſts*, condemned, and diſproved by the Ancient Fathers of the *Primitive Church*, which makes me moſt heartily wiſh that theſe and all other bookes, printed in theſe licentious times, and the doctrines therein publiſhed, were fully tried and examined. by ſuch as conceive they have in ſuch cales power of reformation, before theſe errors gaine too much ſtrength, and reputation in the mindes, and

Matth. 24. 4.

hearts of weake and ungrounded Christians, by the order and authority of the Authors, or the toleration of their free passage, and to avoide the scandalls the enemies of our Religion will cast upon us by reason of these novelties, which makes me say, I thinke it cannot be doubted, but such as these are Antichrists premisers. But I have done with this former point, wherein though I have made some digression from that I first intended, yet this use may be made of it, that none are so fit to reconcile matters of controversie, or to examine new doctrines, as men learned in the fathers, languages, councells, and Scriptures. I shall now come to prove that humane learning is not only, not an impediment, but a furtherance to *Christian Religion*, and *Sacred knowledge*. I thinke I have said almost enough to cleare this point before, by remembring the use of Saint *Pauls* quotations out of the Heathen Poets, and that of *Moses* and *Abraham*. but that I may not be wanting to my self in meditation upon this subject, nor leave the reader in suspence ; I shall as briefly as may be, discourse on this Theme : What neede I remember all the writings of the Ancient Doctors, and Primitive Fathers of the first six Centuries? Whose writings have in part preserved unto us the *Apostolick faith*, and true *Christian Phylosophie*, whosoever shall take paines to reade them, shall finde them so plentifully flowing with *Oratorie*, so curiously interwoven both with Naturall and Morrall Philosophie, so joynted with Geometrie, so forcible in Logicall Arguments, for maintenance of the truth, and confutation both of Pagan Idolatrie and all the noysome heresies, and Schismes sprung up in these first and second ages of the Christian Church, that no man can doubt of the profit and fruit that hath redowned to our Christian profession by their notable skill in the *Liberall Sciences*, unlesse it be such a one, that with the Papists is of opinion that Ignorance is the mother of Devotion; let me bring upon the stage for instance in this point, *Malchion* who in the time of *Claudius* the Emperour, at the second *Synod* held at *Antioch*, confuted that filthy *Hereticke*, *Paulus Simosatenus*, that denied the Divinitie of our Saviour; among the rest that were at this Synod (saith *Eusebius*) there was *Malchion* besides divers others his gifts, very elequent, and skilfull in Sophistrie, moderator in civill discipline of the Schoole of *Antioch*, and for his sincere faith in Christ, made Minister there of the same Congrega-

Eusebius li. 7. c. 30.

gregation, reproved this *Paulus* in reaſoning, for a ſlipperie wavering and obſcure Merchant, he ſo urged this *Samoſatenus* and the notaries penned them (which untill our times were extant,) that alone of all the reſt hee was able to toſſe, and wring this diſſembling and wilie Hereticke (here Sophiſtrie and reaſon were of great uſe to confound an Heretick that denied the *Divinitie* of our Bleſſed Saviour) What can be thought of *Anatolius* Biſhop of *Laodicea*? for his eloquence, and skill in the *Grecians* Diſcipline, and Philoſophicall Litterature, he bare the bell among the famous of that time, he excelled in *Arithmetick*, *Geometry*, and *Aſtronomy*, *Logick*, *Phiſicall contemplation*, and *Rhetoricall exerciſe*; for which his excellency he was choſen Moderator of *Ariſtotles* Schoole, by the Citizens of *Alexandria*, this *Anatolius* was ſurnamed *the good*, for his exceeding piety, for his converſion of Infideis, confuting of Heretiques, and for his great paines in ſetling the differences then in the Church, about the obſervation of the Feaſt of *Eaſter*, whereof he wrote divers learned books, to the great quiet of the Chriſtian Church. What need I mention *Pierius*, a man of ſpare life, and ſingular in Philoſophy, ſpent and worn in contemplation of heavenly things, famous for his Expoſition and preaching unto the people, I might produce a thouſand more, but that I mean to leave examples, and come to the very matter it ſelf. Wherein I ſhall not reſt upon Doctor *Dees* opinion in his learned Preface to *Euclide*, who ſaith that *the Mathematicall Sciences, teach a man to underſtand the Scriptures*, and that *without the perfection of thoſe ſtudies, no man can come to the true underſtanding of the ſecret myſteries and meanings of divers places of holy writ*, but I ſhall make uſe of thoſe teſtimonies, which beare greater credit with Chriſtian Profeſſors.

Eſebius li. 7. c. 32.

Euagrius Scholaſticus in his Apologie for the Chriſtian Religion, againſt the *Ethnicks*: *I would not*, ſaith he, *have any of the* Ethnicks, *which dote on their idolatricall ſacrifices, to deride us Chriſtians, becauſe the latter Biſhops have abrogated the ſentence of their predeceſſors, and ſeem alwayes to adde ſomething to the form of our faith, as touching the grounds and principles of Chriſtian Religion, which alwayes ought inviolably to be retained, We are all of one opinion, for the God-head which we adore, is the Trinity, and the perſons are alwayes in unity*, but ſaith he, *we all learn out of your writings, that* Jupiter, *which is honoured of you for your chief God, through wantonneſſe committed Sodomy with* Sanimedes *a* Phrigian *boy, that he by taking unto him the ſhape of every unreaſonable creature, be-*

Euagrius li. 1. c. 11.

came both male and female, you ſay that Bacchus *was his ſon, who was alſo* Androgynus, *both man and woman, a ringleader of drunkenneſſe, quaffing, ſurfeiting, vomiting and all the miſchiefes that enſue thereof; you ſay* Jove *murthered his Father, (which crime ought to be ſeverely puniſhed of all the nations under heaven) and thruſt* Saturn *his aged Father out of his Kingdome. What ſhall I ſay of the whoredomes, and lecheries that reigneth among their other Gods? Where they appoint* Venus Cypria, *begotten in the ſhell of a fiſh, to be the chief authour thereof, which deteſteth chaſtity as an heinous and horrible offence, delighteth in all lecherous and filthy acts, and will be pacified with ſuch ſacrifices, with whom, when* Mars *had committed adultery &*, Vulcan *her husband had taken them in his snares,* Mars *and* Venus *were brought forth doing the deed, to paſtime and recreate the Gods, who is it that will not contemn their* Phally, Ithyphally, Phallagogia, *the miſhapen and deformed* Priapus, *the god* Pan *honoured for his filthy members, and the myſteries celebrated in* Eleuſis: Thus far *Euagrius.*

Juſtins Apolo. to Chriſtianis.

Juſtine Martyr, an imbracer of the true Philoſophy, well ſtudyed and exerciſed in the Doctrine of the Gentiles, wrote a learned Apology for the Chriſtians to *Antoninus* the Emperour, about their deriding of the ſacrifices to *Antinous*, wherein he confutes the vanity of their heathen Idolatry, of which *Antinous* *Hegeſippus* writeth, that "The Gentiles erected Idols and Monuments to him, and that this "*Antinous*, was the ſervant of *Adrianus Cæſar*, had a Feſtivall triumph "celebrated in his dayes, called after his name, *Antinous wraſtling*, "they builded him a City after his name, called *Antinoia*, they conſecrated Prieſts, and appointed Prophets to him, which *Juſtine* "through his profound skill in the Ethnick learning, confuted as ridiculous. *Dionyſius* Biſhop of *Alexandria*, in his Epiſtle to *Philemon* ſaith, "I have read the Traditions and Commentaries of the "Gentiles and Heretiques, not infecting my minde, with their impure cogitations, but profiting my ſelf ſo much thereby, that I reprehended them within my ſelf, and deteſted them utterly and when "I was forbidden brotherly and charitably, by a Miniſter, who feared leſt I ſhould wallow in the puddle of their malicious writings, "whereby my ſoule might periſh (who as I thought ſpoke the truth) "A certain viſion came unto me from above, plainly commanding, "and ſaying, Reade all whatſoever commeth into thine hands, for "thou ſhalt be able to weigh, prove, and try all, and by theſe means "thou firſt cameſt into the Faith. I thankfully received the Viſion, as

Hegeſippus.

Dionyſius epi. 3. ad Bas.

"agree-

" agreeable to the voice of the Apoſtle, ſpeaking of mightier men, *Be you tryed Stewards*, or diſpoſers, *of the Miniſtery of God*.

Porphirius writing, or rather railing againſt the Chriſtians, ſaith of " *Origen*, that he being a Gentile, and brought up in their Sciences, " he continually peruſed *Plato*, read over the works of *Numenius*, " *Cronius*, *Apollophanes*, *Longinus*, *Moderatus Nichomachus*, and the " reſt of the *Pythagoreans*, counted profound and wiſe men. Hee was well ſeen in *Chæremon* the Stoick, and in the works of *Cornutus*, whence he borrowing the *Grecians* manners, of the Allegoricall interpretation of myſteries, applyed it unto the Jewiſh Scriptures, meaning the Old and New Teſtament, upon which *Origen* wrote large and learned Commentaries, and *Origen* himſelf, to clear himſelf of aſperſions, that were caſt upon him by the more ignorant ſort of people, in a certain Epiſtle that he wrote, ſaith, " When that I ſtudyed for the " increaſe of knowledge, and a rumour or fame was ſpread abroad " of the perfections of my learning and Doctrine, Heretiques, and " ſuch as were profound in Philoſophy, and in the Doctrine of the " Gentiles, reſorted unto me, wherefore I thought good to ſearch out " the ſelf-opinions of heretiques, and whatſoever might be ſaid out " of Philoſophy for the confirmation of the truth, this have I done " firſt of all, after the examples of *Pantænus*, who profited a great ma- " ny before my time, and had ſingular skill and knowledge therein; " ſecondly, after the example of *Heraclas*, now a Miniſter of the " Church of *Alexandria*, whom I found a profeſſor of Philoſophy, " which was his Maſter five years, before I applyed my minde to the ſtudy of their Sciences. This *Origen* was a gracious Preacher and expounder of Gods Word, a notable bulwark of the Chriſtian Faith, kept alway ſeven Notaries or ſwift writers on work, to pen the Commentaries which he made, as he dictated unto them, he tranſlated the Bible, made Commentaries upon moſt books of the holy Scriptures, and wrote againſt all Hereſies, he confuted the *Helceſaits*, and alſo the *Arabians*, that taught that the ſoule was mortall, and withdrew their ſeduced mindes from that fowle errour, I may not omit that which *Mirandula* in his Apologie for the ſtudy of naturall Magick or Philoſophy, delivereth: " By underſtanding, ſaith he, the uttermoſt acti- " vity of naturall Agents, we are aſſiſted to know the Divinity of " Chriſt, for, ſaith he, the termes or limits of naturall power, and ver- " tue not underſtood, we muſt needs doubt whether theſe very works

Porphirius li. 3 contra Chriſti.

Origen Epiſt.

Mirandula, pol. f. 80.

" which Christ did, may not be done by naturall meanes, therefore " I said not heretically nor superstitiously, but most truly and Catho- " liquely, that by such Magick we are furthered in the knowledge of " the Divinity of Christ.

Socrates li. 3. 14. *Socrates Scholasticus* writing at large of the profit that the Christians have in profane writers, saith: " That there were many Hea- " then Philosophers which were not far from the knowledge of God; such as by publique disputations confuted the Epicures, and other contentious Philosophers delighted with the quirks of Logick, and overthrew their palpable errours, and ignorance, and stood the favourers of Christian Religion in great stead, for their furtherance in learning; and mentioning that place of the Apostle Saint *Paul*, *The* om. 1. 18 *Wrath of God is revealed from heaven, against all ungodlinesse, and iniquity of men, which with hold the truth in unrighteousnesse*: Commenting thereupon, saith, " That sithence the Apostle forbad not the know- " ledge of the Gentiles Doctrine, he gave very free liberty and licence " unto every man, at his choice and pleasure, to wade in the under- Thes. 5. 22. " standing of them: Besides, both Christ himself and his Apostles bl. 2. 8. commanded us to be tried exchangers, to the end that we might examine all things, and hold that which is good. Wee have also to take heed lest any circumvent us through Philosophy and vain deceit, this we shall not be able to doe, unlesse we possesse the armour of the enemy, and in injoying it, not to be affected like unto them, but to reject that which is evill, and to retain that which is good; and to admit nothing without good triall; for that which is good, wheresoever it be found, appertaineth unto the Truth; but to draw this point towards a conclusion, *Julian* the Apostate, Emperour of most of the then known world, a man very skilfull in Rhetorick, and in the learning of the Gentiles, being minded utterly to destroy the Christian Profession within his Dominions, having been brought up in the Christian Religion, and one that well knew of what advantage humane learning was to the maintainers of the Christian Faith, made a Law or decree, that the Christians should not be trained up in the *Liberall Sciences*, for he knew well, that the Fables contained in the Heathen Writers, being poysed in the equall ballance of indifferent judgement, would quickly be found light, and subject to reprehension and discredit, which fond invention of this Law, when *Socrates* their principall Philosopher (not our Authour) had disallowed, the

Judges

Judges condemned him, as if he had gone about to destroy and disprove their heathen gods; I shall adde moreover, the Turks, sworn enemies to the Christians, out of hatred and detestation to our Religion, permit no *Printing* in their Dominions, nor any other books, but such as are writen by their own Priests, and that of their own law, neither suffer they any of those Christian children which they educate in their *Seraglio's*, to be better instructed in learning, than barely to write and read, insomuch that *Greece*, *Macedon*, *Thrace*, *Asia* the lesse, and *Africa*, which were in elder times, the nurseries of the Christian Religion, and more famous for humane learning and learned men, than any other parts of the world, are now invelloped, and wrapped up in such stupid barbarisme, and sottish ignorance, that they are become the most unfortunate Nations in the world, having for these two last Ages afforded neither learned Doctor or Teacher, and it is much to be feared but very few professors of the truth of Christian Religion. I shall only answer two or three objections which I conceive are grounded (by those that are of opinion against learning) upon Scriptures, though without due consideration, as I conceive, and so end my meditations: The first is, *That most of the Apostles and Disciples of our blessed Saviour, whom he sent to preach the Gospel to all Nations, and who did preach and dispence the word of Truth to the World, were Fishermen, and Tradesmen, and for the most part illiterate, therefore learning is not necessary to the understanding, preaching, or promulgation of the Gospel.*

To which it may be answered, that God endued them with extraordinary gifts, expedient for the work they were sent about, such as have not in our Age been given to any; for to whom hath he given the gift of tongues by inspiration in these our times? I doe not reade that any of those Christians, that first discovered *America* and have since planted it, large and vast Countries of barbarous Nations, wherin are above 120 severall languages spoken by the severall Natives of those Regions, if we may give credit to *Peter Martyr*, of *Angleria* *Fernandus Oviedus*, and *Joannes de Laet*; who have by their Writings, delivered unto us the Scituations, Commodities, Religions, and manner of those savage people; either that the *French*, *Dutch*, *Portugall*, *Spaniards*, or *Jesuites*, though they much boast of the operations of their Miracles in those Countries; no, nor get our brethren in *Virginia*, or *New-England*, though no doubt they went into those parts, as well

Peter Martyr
Fernandus Oviedus.
Joannes de L

well to plant the Gospel in those Countries, as the land, have attained the knowledge of the language of the Natives of those Regions wherin they are planted, by inspiration, or otherwise then by use, practise and observation, therefore it is to be supposed, that our Saviour did in giving the gift of tongues to his Disciples and Apostles, as God did in the creation of the world, who having created all creatures but once, and only one man, he left them to continue the *Species* of their severall kindes, by the ordinary course of propagation, and not to expect a new and extraordinary creation; so our blessed Saviour gave to his Disciples and Apostles, this necessary and extraordinary gift, for the propagation of the Gospel, and that but once, and no more to be expected, leaving the supply and continuance of this gift of speaking Languages in their followers, to the industry and endevour of the minde, as to the proper effect of learning; nay, this objection thorowly weighed, is a great argument for the necessity of learning to the professors of the Gospel, for it is not to be imagined That God, who is the Authour of every good and perfect gift, and is perfection it self, and hath not acted or given at any time, any thing in vain or unnecessary, would have given so excellent a gift to the Apostles and Disciples, as the gift of tongues, had it not been necessary for the publication and increase of the word of Truth, and as a pattern to be observed by their successors, and such as should undertake that Office and duty for the conversion of the Jews and Gentiles, and for the edifying of Gods Church. The next Objection is, *That Saint* Paul *was but a tent maker, and therefore to be supposed not to be learned.*

This is fully answered before, but I shall not let it slip without this further Observation, that *Abraham* was, and the *Patriarchs* were Shepheards, and lived by Pastorage of their cattle, and *Moses* kept *Jethro* his Father in laws sheep, and yet they were learned men; but those that are well seen in the manners and life of the *Asiatique* people, whereof Saint *Paul* was one; know that there was not any inhabiting in those Countries, but he was brought up in some one occupation or other, were he never so Nobly descended, or learnedly educated; therefore that mighty *Tamerlane*, is by some called a Shepheard, because most of his means consisted of flocks of sheep, and stock of cattle, and he himself in his youthfull time, according to the custome of the Princes of that Nation, exercised himself in the Shepheards craft, as *Haytho Armenius* and others report, and yet that *Tamerlane* was learned,

learned, no man hath doubted, divers Orations of his made to his Souldiers being extant, his wise conduct of his Armies, his prudent use of his Victories, and his peaceable government of his Kingdomes declaring the same. I may adde moreover, that the Turks, yet to this day observe the ancient custome of *Asia*, each of them, be he never so great, being bound to a Trade by their Law, as they say, but more by the custome of the East; and therefore *Mahomet* the third, used an Archers Trade; *Achimat* the last great Turk, gave himself to the working of Horn-rings, which the Turks wear on their thumbs when they shoot their Arrows; some of the chief *Bassaws*, are Painters, some Gardeners, some Barbers, and the like; And, to conclude that by being a Tradesman, he must therefore needs be illiterate, were to doe injury to many learned Tradesmen of this City of *London*, some of whose works I have seen, setting forth great learning in the *Roman Antiquities*, *Mathematicks*, *Astronomy*, and other Sciences, but enough of this. Another Objection is usually made out of the words of Saint *Paul*, *Beware least any men spoyle you through Philosophy or vain deceit*; This is likewise answered before, out of *Socrates Scholasticus*, but for further satisfaction you are to understand, that these *Colossians*, to whom Saint *Paul* wrote, were a *Greek Collony* planted in *Asia*, among whom were the sects and Schooles of the Epicureans mingled, as among all other *Greeks* of whom Saint *Paul* makes mention in the *Acts* of the Apostles, that he met them at *Athens*, and that they disputed with him, and whose opinions he recites and confutes to the *Corinthians*, as opposite to the Doctrine of our Resurrection, and hope in Christ in this manner; *If I have fought with beasts at* Ephesus, *after the manner of men, what advantageth it me if the dead rise not? Let us eat and drink, for to morrow we shall dye.* This latter was the Doctrine of the Epicures, as appears by the *Geneva* notes upon that place, and as the truth is, they by their heathenish tenents denyed the Resurrection of the dead, and taught that the chiefest felicity of mortall men consisted in pleasure; This was the Philosophy that Saint *Paul* did warn the *Colossians* to beware of, as being vain deceit, Traditions of men, according to the rudiments of the world, and not after Christ; and without doubt, it was never the Apostles meaning, to warn the *Colossians* that they did not give themselves to humane learning, or to avoid the knowledge of it in generall, but onely to beware that they were not circumvented by such vain Philosophy, as that of the vain

Turkish hist. p. 1295.

Col. 2. 8. v.

Act. 7. 18.

Epicureans. Another Objection is made out of Saint *Pauls* advice to *Titus*, the Bishop elect of *Crete*, where he adviseth him to *Stay foolish questions, and Genealogies, and contentions, and brawlings about the Law, for they are unprofitable and vain.*

Titus 3.9. v. post.

If Saint *Paul* in this place meanes questions concerning the Law, *Morrall* or *Ceremoniall*, of the Jews and their Genealogies, then seems the objection to be of no force, since it is not the proper subject of humane learning, as Saint *Paul* seems to expound it in another place; *Put away foolish and unlearned questions, knowing that they ingender strife.* But if the meaning of Saint *Paul* were, that *Titus* Bishop of *Crete*, should stay foolish questions, and Genealogies, and contentions, and brawlings about the Law of that Country, as it may be probable he might, in regard the *Cretians* were ever full of foolish questions, and Genealogies concerning their heathen gods, and the Laws and Ceremonies of their worship, as Sir *Walter Raileigh* excellently observeth, of their contention about the Genealogy and discent of *Jupiter Cretensis*, whom they worshipped with all blinde and superstitious devotion, and of whom *Lucian* that arch Atheist thus: "The *Cretians* or "*Candians*, doe not onely avow that *Jupiter* was born and buryed a-"mong them, but they shew his grave and sepulchre, of which *Callimachus* the *Greek* Poet, in derision of their fond imaginations, thus: though he himself a Heathen, agreeing in the first part of it with that of Saint *Paul*: Titus. 1. 12. v. post.

Tim. 1.23.

Tim. 1.4.5.

Tim. 4.7.

*Walter Raigh. l. 1. p. 77.

*Lucian in sacrif.

*Callimachus.

The Cretians *ever lyers were, they care not what they say.*
For they a Tombe have built for thee, O King that liveſt alway.

And that it may not be thought improbable, Saint *Pauls* meaning might be so, he seemes in a sort to explaine, when as writing to *Timothy* the Bishop of the *Ephesians* a people tainted with the same superstition, and fond contentions, saying, *as I besought thee to abide still in* Ephesus *when I departed into* Mecedonia, *so doe, that thou maiest warne some, that they teach none other Doctrine, neither that they give heede to Fables, and Genealogies which are endlesse, which breede questions rather then Godly edifying, which is by faith*, and in another place, *cast away prophane and old wives fables, and exercise thy selfe unto Godlinesse*, but whether his meaning were the one way or other. I am sure Saint *Paul* gives no general inhibition against the use or knowledge, of Prophane

phane learning, ſince theſe precepts inhibit onely a particular people, to take heed of particular abſurdities and errors, and implie no general prohibition of humane knowledge. I know not any other colourable objections to be framed upon any Text of Scripture, and therfore ſhall goe no further in this point, but for as much as many illitterate men in this imaginarie age of Revelations having no outward calling thereunto, but preſuming upon their gifts and inward calling (as they ſuppoſe) take upon them not only to cenſure learning and learned men, but alſo to Expound, Preach, and deliver the Word of God, to the people, aſſuming unto themſelves, the power and operations of the holy Ghoſt, gifts of Propheſie and Revelation, and to unlocke the ſacred ſecrets and hiden myſteries of Divine truth, whereby not onely foundations of falſe doctrine are laide and ſpread abroad to the deceiving and ſeducing of many ſimple ſoules and weake Chriſtians, but alſo as is to be feared to the utter ruine and deſtruction of the Church and Common-wealth, if a prudent and timely reſtriction be not provided againſt it, as by example may be found in moſt parts of Chriſtendome, to the great prejudice and ſcandall of the Chriſtian Cauſe, and of the true reformed Proteſtant Religion, I thinke it not amiſſe to take a ſhort ſurvey of theſe irregular proceedings, and to examine what Authority they can derive to themſelves forth of the Scriptures for ſuch their doings? Our bleſſed Saviour Jeſus Chriſt in the firſt Sermon that he made declares his Commiſſion in theſe words. *The Spirit of the Lord is upon me becauſe he hath anointed me that I ſhould Preach the Goſpell to the poore*, &c. To deny that our Saviour had a calling to Preach, were extreame blaſphemie; and that he was ſent, were as great impietie, becauſe it followeth in the next Words, *he hath ſent me*, and in another place. *I proceeded forth and came from God, neither came I of my ſelfe but he ſent me*. Here is our moſt bleſſed Saviours Commiſſion, the Apoſtles and Diſciples have a Commiſſion too, and theirs from Chriſt, in theſe Words, *as he ſent me, ſo I ſend you*, by this and by no other Commiſſion, hath, ſhall, or ought any Preacher to come; of our Saviours Commiſſion there are two parts, *Anointing*, *Sending*, both theſe wrought by the Spirit, the thing anointed was our Saviours Humanity, or Manhoode, the thing anoynting, was our Saviours Deity, or Divine nature, by vertue whereof he was filled with the fullneſſe of Grace, after this manner was never any

Luke 4.18.

John 8.42.

John 20.21.

anointed but Christ, the time when this anointing was, (verie materiall to be considered) it was at his most Blessed Incarnation,
h.1.1. which is manifestly proved by Saint *John*, *In the beginning was the Word, and the Word was with God, and that Word was God*, thus far of the Divinity of Christ, after he saith thus, *and that Word was made Flesh, and dwelt among us*, (here is his humane nature expressed) *and we saw the glory thereof as the glorie of the onely begotten Sonne of the Father*, Here is the Incarnation, or the Divine nature imbracing Humanitie; *full of Grace and Truth* (there is the anointing) even at the same instant that the Divine and Humane nature came together, the Godhead had not need of anointing, and by the annoynting the Humane nature became free from sinne, (*Christ being like unto us in all things, sinne only excepted*, and therefore such an annointing as this, never any one had but our Blessed Saviour Jesus Christ, it is so then, that no man can presume from his anointing to be a Preacher, but he must be sent, and therefore Saint *Paul*
om.10.15. saith, *how can they Preach except they be sent*, nor before he be sent, and this appeares clearely by the example of our Saviour, who though by his anointing he had all the powers of the Godhead, gifts of the holy Ghost, and operation of the Blessed Spirit, even from the very instant of his Incarnation yet we find not that he Preached till the holy Ghost descended upon him in the forme of a Dove, in a bodily shape, at a publique Baptizing, and in a great
ak.3.21,22, concourse of people, and made knowne for a Preacher as it were by
23. publique proclamation. *This is my beloved Sonne in whom I am well*
k.4.18,19. *pleased, heare yee him.* Which Commission was afterwards by Christ published in his first Sermon, saying. *The Spirit of the Lord is upon mee because he hath anoynted mee that I should Preach the Gospell to the poore, he hath sent me that I should heale the broken hearted, that I should Preach deliverance to the Captives, and recovering of sight to the blind, that I should set at libertie them that are bruised, and that I should preach the acceptable yeare of the Lord*, upon part of which words, viz. *The Spirit of the Lord is upon me because he hath anoynted me*, wee may raise this observation, *that the anoynting is the cause that the Spirit is upon a man, Whosoever therefore is not anoynted, cannot have the Spirit, and Whosoever hath not the Spirit can be no Preacher, and that he that is anoynted and hath the Spirit, ought not to take upon him Preaching except he be sent*, Now as our Saviour Christ

Christ had an anoynting and sending immediatly from God and in a peculiar manner, for the Blessed Apostles had a kinde of anoynting and sending from Christ, though after another sort: That there was none of the Disciple or Apostles but had their outward calling by Christ; *follow me*, as *Peter* and *Andrew* and the rest, they had an inward calling too, *Yee are the Salt of the earth, and light of the World*, and more, *he called his twelve Disciples unto him and gave them power against unclean Spirits to cast them out, and to heale every sickness, and every disease, goe and preach*, there's their commission, and a large one too in these words, *All power is given unto me, in Heaven and Earth, goe therefore and Teach all Nations, baptizing them in the Name of the Father, Sonne and of the holy Ghost*; and that nothing might be wanting in it, tells them that *he will pray the Father, and hee shall send another Comforter unto them that may abide with them for ever*, Nay further, promiseth them that *he will goe and send the Comforter unto them*; and to compleat all, least either the Disciples or Apostles, should conceive their Commission to be short, or the World doubt of the sufficiencie of it, after his passion he appeareth unto them saying, *Peace be unto you, as my Father sent me so send I you, and when he had said that, hee breathed upon them and said unto them receive the Holy Ghost*, out of which words we are first to note, *that the Ministers and Preachers of the Word of God should be Ministers of Peace*; Next, that in this Ordination of the Apostles, as I may so call it, both the natures of Christ his Divine and humane were operative, by the breathing his humane nature was expressed, by his giving the Spirit his Divinitie was exercise, for as these words *He breathed upon them*, argues his manhood, so his saying, *Receive the holy Ghost*, holds forth his Godhead unto us; as God, he cannot properly be said to breath; as man, he could not give the Holy Ghost, out of which we may observe *that no man ought to exercise the Ministerie or become a Preacher, but such a one as conceives he hath not only the gift of the Spirit from above*, that is, from God alone, *but it must be conveyed unto him by a breath*, that is, *by humane Authority, by Ordination, by outward calling*, and this is likewise not to be forgotten, that the word whereby the Holy Ghost is dispensed to the Apostles, is, *Receive the Holy Ghost*, not take the Holy Ghost, that is, men must receive him when he is delivered unto them, not take upon them, or assume into themselves

Matth. 4. 19.
Matth. 5. 13, 14.
Matth. 10. 1, 7.
Matth. 28. 19.
Joh. 14. 16.
Joh. 16. 7.
John 20. 21, 22.

ſelves that they have him before he be delivered unto them. In this Commiſſion or miſſion of the Apoſtles, you have both outward and inward calling, a kind of anoynting with the Holy Ghoſt, and ſending, all worthy due conſideration, but ſome will ſay that the Apoſtles calling was extraordinary, and that the like muſt not be expected now, let us a little further examine what order and courſe was held in the Church by the Apoſtles of our bleſſed Saviour after his Aſcenſion, for the appointing and ſending forth of *Diſciples*, *Evangeliſts* and *Preachers*, ſo far as the Scriptures afford us teſtimonie.

Acts 1.13.15. *Mathias* was choſen into the place of *Judas* the Traytour, by whom? by the Apoſtles and Diſciples; in what manner? by prayer and ſupplication, with preparation of *Peters* Sermon; and admitted into the Apoſtleſhip by common conſent; *Mathias* did not intrude himſelfe, nor Preach before he had a Commiſſion.

Acts 6.3. The next inſtance of Ordination that we finde recorded is that of the ſeven Deacons, wherein is to be obſerved; firſt, they were to be honeſt men, *full of the Holy Ghoſt, and of Wiſdome*, which the Apoſtles might appoint for the buſineſſe of Miniſtration; Next, they were to be *choſen*, not to take it upon themſelves, without ſeeking and choyſe; Laſtly, they were brought before the Apoſtles, who *prayed and laid their hands upon them*; in this you may obſerve no intruding; they muſt be men of honeſt report and full of the Holy Ghoſt, which though they be, and are not choſen, they muſt not intermedle in the holy function before prayer and impoſition of hands, and this is worth a note too, that they muſt be men of wiſdome, or learning, not ignorant.

Acts 8.38. *Philip*, a Diſciple ordained, is ſent to Preach to, and baptize the

Acts 9.10. *Ethiopian Eunuch*, and *Ananias* to *Paul*, both Diſciples, both of the order of ſuch as were ordained, and had received the Holy Ghoſt.

Titus 1.5. The Diſciples of *John Baptiſt* at *Epheſus*, received not the Holy Ghoſt till *Paul* had laid his hands upon them, and then they ſpake the tongues, and propheſied, not ſo much as an Elder muſt be without ordination; it would be to me a wonder to ſee ſo much ſchiſme and ſeparation from the Church, and that ignorant men, and fond and fantaſticall women ſhould take upon them to Preach, and to expound the hidden myſteries of the holy Scriptures; or dare to preſume it for feare of the wrath of God, ſince that Saint *Paul* writing to *Timothy*

1 Tim.2.15, a learned Biſhop, admoniſheth him to ſtudy to ſhew himſelf approved unto God, *A workeman that needeth not to bee aſhamed, dividing the*

Word

word of Truth aright; if I did not likewise ponder in my minde, the prophesie of the same Apostle, delivered in the same Epistle. *This know also, that in the last dayes shall come perillous times, for men shall be lovers of their own selves, covetous, boasters, proud, cursed speakers, disobedient to parents, unthankefull, unholy, without naturall affection, trucebreakers, false accusers, intemperate, fierce, not lovers at all of them which are good, Traytors, heady, high-minded, lovers of pleasures more than lovers of God, having a shew of godlinesse, but have denyed the power thereof, for of this sort are they which creep into houses, and lead captive simple women laden with sins, and led with divers lusts, which Women are ever learning, and are never able to come to the acknowledging of the Truth, and as* Jannes *and* Jambres *withstood* Moses, *so doe these also resist the Truth, men of corrupt mindes, reprobate concerning the Faith. But they shall prevaile no longer, for their madnesse shall be evident unto all men as theirs also was.* Which puts me in some hope that the reverend Synod now sitting will take some order, by the assistance of the *Parliament*, that this kind of people may be restrained in their inordinat courses, & that their prudent orders for admitting of none to the *ministery* & *preaching* but such as shall be wel seen in the Scriptures, fathers, & tongues, with competency of knowledge in the *Liberall Sciences*, may be observed & not slighted, that Gods people may throughly and truely be instructed, Heresies, and Schismes suppressed, the Church and Government may be beautified, with Peace, Learning, and the splendour of true Piety, and all divisions abolished; unlesse they, by their omission of this duty, they intend to incurre such censure as our blessed Saviour threatens to the Angels of the Church of *Pergamus*, and *Thiatira*, for tolerating of seducers; and lest that by the neglect thereof, we may shortly, as it is to be feared, have just cause with holy *Job* to lament and say, that *our Harps are turned into mourning, and our Organs into the voyce of them that Weep.* And we shall wish with *Jeremiah*, *That our heads were full of water, and our eyes fountains of teares, that wee may weep day and night, for the slain of the daughters of the people*, and in extream sorrow of heart, when it is too late, cry and confesse, that the Lord, as an Enemy, hath devoured *Israel*, and consumed all his palaces, he hath destroyed his strong holds, and hath increased in the daughters of *Judah*, *lamentation and mourning* for he hath destroyed his Tabernacle; as a Garden he hath destroyed his Congregation, the Lord hath caused the Feasts and Sabbaths to be forgotten in *Zion*, and

2 Tim. 3. 1.

Revelat. 2. 1

Job 30. 31.

Jeremie 9. 1

Lament. 2.

and hath despised in the indignations of his wrath, the King and the Priest. To avert which heavy judgements, we must amend our lives, and turn from the evill of our wayes, and with the *Psalmist*, pray unto the Almighty, and say: *Help us O Lord God of our salvation, for the glory of thy Name, and deliver us, and be merciful unto our sins for thy Names sake, have mercy upon us, O God, according to thy loving kindnesse, according to the multitude of thy compassions, put away our iniquities: Wash us thoroughly from our sins, and cleanse us from all our misdoings. Create in us clean hearts O God, and renew a right spirit within us: Keep thy servants from presumptuous sins, O Lord, let them not reign over us.* And grant unto the King, as thou didst to thy servant *Solomon*, that there may be Peace round about him on every side; Give rest unto this thy afflicted Church, as thou diddest unto the Churches of *Galile* and *Samaria*, that she may be edified, and walk in thy fear, and that beleevers may be multiplyed in her by the comfort of the Holy Ghost. And grant O most gracious Saviour and Redeemer Jesus Christ, that she may be as *Hierusalem*, a City at unity within it self, and that such as professe thy Name and Gospel, may *keep the unity of the same spirit, in the bond of Peace,*

Amen.

Psalm. 51. 1.

King 4. 24.

Ps. 9. 31.

FINIS.

AN ANSWER TO THE Scotch Papers.

Delivered

In the Houſe of Commons

in Reply to the Votes of both Houſes of the PARLIAMENT of England,

Concerning the diſpoſall of the

Kings Perſon,

As it was ſpoken when the ſaid Papers were read in the Houſe.

By *Thomas Chaloner* Eſquire, A Member of the Houſe of Commons.

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